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what is the same thing, when I react to the mechanical aspect of existence I am perceiving, when I react to its teleological aspect I am thinking. And thus we come to contrast perception with thinking, the particular with the universal, the given with the implied, unity with multiplicity, immediacy with transcendence, mechanism with teleology.

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VON BECHTEREW¹ AND UEBERTRAGUNG

THE conventional child having been burnt by the candle flame does not again grasp it, but draws his hand away therefrom. He reacts not to the immediate stimulus, but to an experience which is in him associated with that stimulus. If one's finger has been withdrawn on the prick of a needle, the touch of a blunt object may produce withdrawal. A response primarily elicited by one class of objects becomes elicited by another class of objects associated with the first. In the Russian laboratories, this process has been studied in other varieties of response. The first variety concerns reactions that are not under voluntary control, like the salivary reflex. This is elicited by sour stimuli. If now one combines a certain (secondary) external stimulus often enough with the sour one, after a time the secondary stimulus alone will elicit the salivary reaction. The next variety concerns reflex responses of muscles which are also under voluntary control. Thus if one combines electric stimulation of the sole of the foot with a color stimulus, after a time the color stimulus alone elicits the reaction in the foot primarily associated with the electrical stimulus. The third variety concerns reactions which are not reflex movements, but are conventionalized responses to the primary stimulus. For example, a finger movement is employed as the response to a given light stimulus. If a sound stimulus is combined with the light, the subject will after a time react to the sound alone, "and be sure that the light was seen." If the subject responds to a given sound with finger flexion, and this stimulus is then combined with a light stimulus, the light stimuli will elicit the finger movement after the sound stimuli are stopped. Indeed, it is reported that the light stimuli need not have been given simultaneously with the sound stimuli at all, if only the lights follow the rhythm of the sound stimuli. As von Bechterew generalizes the principle,

¹Based on the data in the "Objektive Psychologie." Cf. also Watson, "The Place of the Conditioned Reflex in Psychology," *Psych. Rev.*, 23, 1911, pages 89-116.

"If we apply to man or animal two stimuli simultaneously, of which stimuli one elicits a common reflex response, the other not, then after a number of these associated stimuli, the reaction ensues also upon the second stimulus, which in the beginning was ineffectual; such a reaction we call an associative reflex" (*Assoziationsreflex*) (p. 151).

But the process apparently operates in habitual responses as well as in reflex ones.

All the above motor responses can be objectively studied and more or less well registered and measured. A similar process operates in a fourth variety of responses, the emotional reactions, which are not so amenable to objective study, and make a less direct appeal to the laboratory worker. But von Bechterew touches on them at various points in his work. A man who has noticed an evil smell at a street-corner will have a feeling of unpleasantness when he passes there again, although the smell itself is no more. The unpleasantness recurs in situations that are in any way associated with the primary stimulus.

Just so do we have fright or anxiety at many indifferent tidings, not because the tidings themselves affright us, but because they reproduce traces² of experiences associated with them, which point to possibly unfavorable consequences for us. Here is especially revealed the associative and reproductive activity of the higher nervous centers, determining the reaction with all the characteristics of a reflex process (p. 282).

These words are like the final strokes that clear away the last separation between two parties tunneling a hill. At this point, the conceptions of affective transference, *Übertragung*, strike hands with those of the conditioned reflex.

When von Bechterew speaks of "inner reflexes, like pain, sorrow, worry, longing," he takes the same view of affective reactions which the psychopathologist has found the most helpful; conceiving them as a class of mental processes associated to ideas and perceptions by the same principles of association that bind ideas and perceptions to the motor discharges of involuntary behavior. Affective transference, by which the affect originally attaching to some special experience, is *loaded* upon another perception or idea somehow associated with that original experience, is "put on the map" of physiological psychology as a phase of the conditioned or associative reaction.

The transference of affective reactions seems to have two points of difference from the other phases of associative response. There is not the same need for intimate association of the primary and secondary experiences; it is more easily established. Again, the secondary, or transferred reaction, as compared with the primary

² Prince's *neurograms*? F. L. W.

one, may be more intense in the affective phase than in the other phases of associative response. There may be a "siphoning of affect" from the primary to the secondary experience so that the primary experience becomes indifferent, and nearly all its affect now attaches to the secondary experience. The most pervasive example of this in human development is that the pleasurable affects which are in early life diffused among epidermal, excretory, and other satisfactions, later siphon over to, and become centered upon, other activities to form the sexual trends. The observations of affective transference point to a considerable mobility of these "springs of action" in human life. Life makes a continual series of affective transferences, and their proper control in the development of the individual is a part of training whose import at least equals the entire discipline of artificial information.

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REVIEWS AND ABSTRACTS OF LITERATURE

Genetic Theory of Reality, Being the outcome of Genetic Logic as issuing in the Esthetic Theory of Reality called Pancalism. JAMES MARK BALDWIN. New York and London: G. P. Putnam's Sons. 1915.

In this work the author states the general results of extended studies in genetic and social science and anthropology in recent years. It completes the treatment of Genetic Logic as presented in the three volumes of his work "Thought and Things," giving a critical account of the history of the interpretation of nature and man, both racial and philosophical. He "finds the genetic movement of thought to issue logically neither in Rationalism nor Voluntarism (Pragmatism), nor yet in Positivism, but in a form of interpretation based on direct contemplation, esthetic in character." He argues for a "constructive affectivism" making art the highest vehicle of human apprehension and expression.

It is the author's good rather than evil fortune, probably, that purely extrinsic circumstances led him to put his book into the hands of a new publisher and thus give to it a relatively independent character. Though in every sense a continuation of the thought of the first three volumes, it is at the same time entirely readable for itself. It is marked by a simplicity and lucidity which is possible only to fully ripened thought, and to one who, after using the scaffolding of the technical, knows how to abandon it. Both in thought and in feeling it belongs to the best traditions of the "spiritual" or idealistic tendency in philosophy, taken in its broadest sense.

No review would be adequate which did not at least suggest certain valuable contributions which the book makes to current philosophical discussions more or less independent of the main contention. The exigencies